

The Baptist

Integrity and Independence

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THE BAPTIST RECORD.

J. A. HACKETT, Editor.
R. A. YENAHLE, Associate Editor.
L. S. FOSTER, Associate Editor.
L. A. DUNCAN, Associate Editor.
A. V. ROWE, Associate Editor.
H. M. LONG, Field Representative.

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

As the past is the history for the present, so the present will be the history for the future. We may not be there to interpret or correct it; therefore let us see to it that the data is all right now.

We are glad to know that Bro. S. M. Brown, of the *Word & Way*, has about gotten well again. His long and severe sickness seems to have sharpened his

judging from the increased pith and point in the last issue of his excellent paper. We hope he is now in for a long, happy and happy run in the Master's work.

The world is full of sore-backed maxims. For instance, one of them is, "No really great man ever does a small thing." Yet in their fallibility great men make mistakes and do evil things, and every evil thing is a small thing. Again: "No small man ever does a really great thing." Yet small men often do really good things, and good things only are great things; even a drop of oil water in the Master's name.

We heard a thoughtful, though waggish, fellow once say, that "a man who claimed that he was thoroughly established in his opinion of a matter that nothing could influence him to change, and who would listen to no other evidence, was like a ground hog that had crawled into his hole and then pulled the hole in after him, and, therefore, was worth but little to a practical world such as we live in." "Whose image and superscription is this?" Measure it, beloved, and see if it is not your very own.

The Louisiana Constitutional Convention, we understand, is being besieged and importuned by some of the "advanced women" to put in a clause authorizing "woman suffrage" in the new Constitution. Well, we do not and would not wish our good sisters any harm or detriment, but if we owed them a grudge, we should think we were expressing the wish for it with great emphasis were we to encourage them in their work, or urge the Convention to grant it.

THE COLLEGE DEFICIT.

We hope every one who sees THE BAPTIST RECORD, has read carefully, in the last two numbers of this paper, the two plain statements of Brethren Lowrey and Provine—the first a strong presentation of the obligations of the denomination, by special effort, to support our college in the present emergency; and the second, a plain statement as to the needs of the faculty and the exceedingly limited material resources of the college. Now, fearing that some may have failed to see those eloquent appeals, and by way of further "stirring up the pure minds" of our people by way of remembrance, we give them both again in this issue, that all may be fully informed as to the situation concerning the college, and the reasons why they are requested and urged to help.

The case, as it seems to us, brethren, to put it in a "nut-shell," is about this: We, as Baptists, have undertaken the great and important work of providing Christian education for our children and young people, ministerial and otherwise, and for this purpose have secured and undertaken to support Mississippi College at Clinton, Miss. The enterprise was proceeding encouragingly well, showing a hopeful increase annually of patronage, and

of one of arily exclude the organize from hope in pointed not rather subjects tions in the last.

Just then, there came, an unlooked for and unprecedented arrestment—shall we say a providential calamity?—in the way of a visitation of an unusual sickness and quarantine restrictions, which set the school back quite two months or more from its regular time of opening, reduced its patronage considerably more than one half, and diminished its resources largely over \$3000. Meanwhile the Board of Trustees had in the exercise of

their usual wisdom and faithfulness, entered into contract with one of the fullest and finest faculties in the South, for the fullest and best year's work of the institution; so that when the real opening of the school finally came (two months after the calendar date), they found themselves with less than one-half of the expected attendance, and limited prospects for more, a greatly reduced income, and the necessity of maintaining the secured faculty in order to meet the full demands of the current attendance.

Now, brethren, you see the situation—why it is that a demand is made upon you for help to sustain the college; not that there has been any bad management, misuse of means, or mistakes of plans or execution, but simply and solely because of the providential visitations of sickness and the quarantine, which no human wisdom or skill could anticipate or prevent. In view of all this, now, we ask, what ought we to do? Shall we turn pessimistic after all the good and great things God has

enabled us to do, and with all of our small numbers and resources, the future, and begin to say, "the college has failed, time is wasted, and conclude from the foolish croaking of some, that it is ill-timed comparison with other and far differently situated, though less notorious institutions, that our college is on the ragged edge of bankruptcy, from which only a miracle can save it? Or shall we take a more sane view of the matter, and, not rather say, this revolution for the time being, and yet that our God loves us still, and means by it to chasten us into nearer relations with Himself, closer fellowship with each other, greater love for His cause and the institutions that promote it, and into the practice of greater self-denials, for our own spiritual growth and progress? Let us beg that whoever of pessimists there may be among us, whether in the hypothetical or hyperbolic or hypercritical mood or manner, that they give us a chance, if not with a word of encouragement, then with none of discouragement, remembering that sometimes "silence is better than gold," especially when their adverse talk is all out of proportion to their gifts. And then let our people determine, with God's help, to meet the responsibilities He has laid upon

have so pleasantly assumed. Clinton a hard field? No, brethren. Accept our pastor's word for it: "Of all the churches in

expenses of of Mississippi College.

From the cotton patch to the press, the successful career of one of our own, Ed. Russell, is another of the splendid opportunities afforded to all true men in this glorious republic of ours.

The above is more gratifying to us than the fortunate gentleman

popular fellow townsman, Hon. Jnd Russell, who so ably represents us in the Mississippi Legislature, and also because it is largely the result of his work that the "Old Reliable," the M. & O. R. R., has attained to such a state of efficiency and security.

BRO. CHAS. G. ELLIOTT, the worthy clerk of the Lebanon Association, has our thanks for a copy of the well kept and well printed minutes of that young and progressive body of Christian workers, 101 baptisms; and contributions for all purposes, from churches, Sunday Schools and Woman's Missionary Societies, amount to the generous sum of \$8,699.72, is the material showing for the year.

Carriage Painting.

The Gurley Bros. are prepared to paint carriages and vehicles of all kinds upon the shortest notice and in the most approved style. See them this pretty weather and let them give you their figures.

OUR PASTOR.

There are some churches in central Mississippi that are pastorless unless their pulpits have been supplied recently. Byram, a few miles south of Jackson, has been without a pastor some time, and has an excellent membership and good house of worship. Utter, a first-class church, which takes one-half of a pastor's time, and has a good parsonage, if we are not mistaken, is, or has been, without a pastor since Bro. Auling left them. And perhaps there are some other pastorless churches in the same section of the State. May the right man be directed to these excellent churches if they have not already found him. Terry was also vacant for awhile after Prof. Pettigrew's resignation; but they have recently secured one-half of the time of Dr. S. M. Ellis as their pastor. May the divine blessing rest upon the mutual labors of pastor and people. Greenwood has secured the services of Rev. P. L. Lipsey, late of Adairville, Ky. Bro. Lipsey was one of our exiles in Kentucky, and thus returns to his native land. Greenwood is one of the most enterprising little cities in the State, and presents a fine field for the energies of a consecrated and able minister. We extend our cordial welcome to Bro. Lipsey.

dress yourself, in your closing article, to the readers of THE RECORD, in which you give them, and yet me, your reasons for

Summit. He is in the midst of an excellent people; and the Summit people have an excellent pastor. The Field Glass man has accepted an invitation to be with Bro. Auling and his Summit people on the second Lord's Day in April, providence permitting; also to be with Pastor Miller and his Yazoo City people on the fourth Lord's Day of this month. It will be a pleasure to be with these two excellent

tors and their people and to know them in their homes. We have recently had the pleasure of meeting Secretary Rowe for a few minutes in Jackson. He is full of work and his great heart is burdened with the interests committed to him. By the way, beloved, have you sent a contribution to Bro. Rowe for foreign missions? If not, please send him something at once. Get your church to take a collection, but if that is not done you send him a personal contribution and report it to your church. It is time all first-class churches were ordering their pastors off to the Southern Baptist Convention at Norfolk. We have arranged one of the most delightful trips ever offered to the Mississippi delegates to the Southern Baptist Convention, with an excellent trip to Washington in connection. No matter where you live, if you have any idea of going to the Convention write to us and get full particulars of this trip. It will be to your interest to do so. The rate to the Convention will be one fare for the round trip.

Our Young People, strode up a full ten thousand additional in circulation at the opening of the new year. Of course, this ten thousand must be quadrupled now. Some new and very attractive features are soon to be added that will meet universal favor. All who see it are full of praise of the paper and everybody who reads it is delighted. One hundred thousand mark is not very far away. Send for samples. Order it without delay. Then keep on taking it, as other folks do, AMERICAN BAPTIST PUBLICATION SOCIETY Philadelphia.

To Bethlehem Association.

Any church desiring the district meeting for the fifth Sunday in May will please correspond with Elder J. E. Brunson, Toombs, Miss., on same. Yours fraternally, J. L. WILLIAMS, Clerk. Roy, Miss., March 5, 1898.

On the fourth of this month our orphan family were moved into our new house, the Lee H. Moore Cottage, and the monthly rent, \$12.50, was on that date stopped. The Cottage is said by good judges of property to be worth \$1,500, but the actual cost was only \$1,300. This low figure is due to the fact that we obtained a reduction on all the material used and got the work done very reasonably. We have received seven new children this year, but have had five to leave us for good Christian homes so that now we have only thirteen in the Orphan Home. However, we have adopted others, who will be with us a few days, making the number seventeen, or thereabouts, including the dear and dumb, and now in the State Institution for the Deaf and Dumb.

The Orphanage.

Stone, others will take your advice in this matter, but not follow your example. I have not read after any writer in THE RECORD, in which you give them, and yet me, your reasons for

able to pay out our land, meet all expenses and build this handsome cottage of our own. We will at once begin another cottage and get ready for more children, as we have applications for about forty others. As the Lord sends us children we have not the least doubt that he will, as in the past, enable us to feed them. We have received nearly five thousand dollars in answer to prayer, and have more than six thousand dollars worth of property to show for it, besides feeding and clothing an average of twelve orphans since the 12th of last May. Looking backward we raise our Ebenezer; looking forward our Jehovah Jireh.

Your humble servant, L. S. FOSTER.

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EXPOSITORY.

The Levitical Priesthood And the Priesthood of Christ Contrasted.

HEBREWS 7:1-25

The writer has, in the preceding verses, given an outline portrait of Melchizedek in his priestly character, his personal excellence, and his royal dignity. This he felt called upon to do, because of the language of David in Psalm 110:4, descriptive of the priesthood of the coming Messiah. The very fact that David, while living under the Levitical system, spoke of the priesthood of Christ as belonging to a different order, involved two important considerations: The one that the Levitical priesthood was transitory and provisional; the other that it was defective in some way. Either this must be true, or the Messianic economy would be a change without progress. But the superiority of Melchizedek had been acknowledged by Abraham himself, and he had placed by his offering of tithes the whole Levitical tribe in the position of inferiors. Since Christ's priesthood is after the order of Melchizedek, he must be of a superior order to that of the sons of Levi. Here there is another step in the treatment.

The writer points out the defect in the Levitical priesthood which rendered it incapable of imparting life. From this point in the Epistle the superiority of Melchizedek is attributed to Christ in his high-priestly character as inseparably blended with his royal dignity. This new priesthood implies the fall-

ure of the whole Levitical system, including both the priesthood and the law which it represented; and for which it was responsible. "Now, if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron?" (Verse 11). This is a rhetorical way of saying that if the Levitical priesthood could have given perfect perfection, there would have been no other priesthood established, since there would have been no necessity of displacing the one to accomplish what the other could do. Perfection was the ideal. The law defined this perfection, and the purpose of priesthood was to attain what the law disclosed and required. But the priesthood failed to accomplish what it is the purpose of the priesthood to accomplish. The failure was not in the ideal presented by and in the law, but in the law, which, from the nature of the case, was to effect the perfection required. The only remedy was to change the instrument by which perfection was to come. The impotent instrument must be changed. There must be a displacement of the priesthood. But with this change in the priesthood there was, of necessity, a change in the ritualistic requirements; a change in the legal provisions for the institution of the Aaronic priesthood; and the nature of the service as to time, place and character. For the priesthood being changed, there is made, of necessity, a change also of the law. (Verse 12).

The change of priesthood, says the writer, is more evident from the fact that another priest has arisen after the "likeness" of Melchizedek. He purposely uses the word "likeness" instead of "order," as heretofore, because he wishes to emphasize the personal nature of Jesus Christ as a priest. The law required no special moral and spiritual qualifications. Its requirements were all of a ceremonial character. As Melchizedek was a priest by virtue of his ethical excellence of character, so after his "likeness" is the new priesthood. "Who is made not after the law of a carnal commandment, but after the power of an endless life." The commandment dealt with the flesh, and was embodied in the flesh. It dealt with outward descent, outward perfections, outward ceremonial duties. The inner being, the after of being, the dealing alone with fleshly elements could not invade. This it could not invade. All the conditions of perfection and morality it had no power to remedy. The whole system, therefore, was imperfect. The ethical demand of the law was perfect-

the inauguration of the new priest-

1. There was a change in the priestly tribe. The priesthood is transferred from one tribe to another. For he of whom these things are said, belonged to both partaken of to another tribe, of which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spoke nothing concerning priests. (Verses 12-14). "These things" spoken by David, "Thou art a priest forever after the order of Melchizedek," are not applied to any of the sons of Levi, but they are spoken of our Lord, who under the Levitical system shared humanity through the spoke of the priesthood of Christ as belonging to a different order, involved two important considerations: The one that the Levitical priesthood was transitory and provisional; the other that it was defective in some way. Either this must be true, or the Messianic economy would be a change without progress. But the superiority of Melchizedek had been acknowledged by Abraham himself, and he had placed by his offering of tithes the whole Levitical tribe in the position of inferiors. Since Christ's priesthood is after the order of Melchizedek, he must be of a superior order to that of the sons of Levi. Here there is another step in the treatment.

2. There is not only a transfer from the tribe of Levi, but a change to one whose intrinsic character is perfect: one whose inward purity and inherent dignity of inner life corresponded to the outward ceremonial ex-

required of the priests of Levi's tribe. "And what we say is yet more abundantly evident, if after the likeness of Melchizedek there arise another priest who hath been made, not after the law of a carnal commandment, but after the power of an endless life, for it is witnessed of him, Thou art a priest forever after the order of Melchizedek. For there is a annulling of the foregoing commandment; because of its weakness, and punishment for the law, and nothing perfect, and a bringing in thereupon of a better hope, through which we draw nigh unto God." (Verses 15-19.)

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but as a law it had no power to effect the perfection which it required. The ceremonial feature of the law could not secure perfection. It could, by symbolic forms, emphasize its importance, but it was important to produce in reality what it shadowed forth in symbols. It could deal only with the fleshly elements. An abiding priest was the ideal. Such an one alone could be perfectly qualified for his office. But men are mortal; they must die; and the priest was no exception. The law provided, therefore, for the continuance of the priestly office, but not for an ever-living occupant. But this new order after Melchizedek inaugurates a priest not made according to the law of carnal commandment, and hence mortal; but one made according to the power of an "indissoluble life"; one who cannot die. His priesthood is continued in his own person, and not in a tribe, as in the case of the Levitical priests. There is in him an inherent vitality which is indissoluble. There might have been a change in his manifestations while on earth. The indissoluble life that was in him might and was voluntarily separated from the body, but its continuity was unbroken. He offered himself as living in death by the eternal Spirit. But this indissoluble life furnished the ground upon which Christ was admitted into the priestly office. According to the power of this "endless life" he has been made priest. The full manifestation of Christ's priestly character, his installation to that position is not disclosed until after his resurrection, and upon his ascension; but he was, from the day of his human existence, possessed of that life, which now is seen in its superlative strength, as having overcome the realm of death. In accordance with the power of this indissoluble life, he was made a priest. His priestly office, therefore, is grounded upon his personal character, and not the outcome of legal acquisitions, as in the case of the Levitical priests. Hence, at his installation as high priest, God said, "Thou art a priest forever."

But the transfer of the priesthood from Levi's tribe to one whose personal character is the basis of his priestly investiture, and the abrogation of the law of carnal commandments, weak and unprofitable as it was, has provided us with a priest whose life is indissoluble, not subject to death, but who can carry his priestly work on to perfection. And they indeed have been made priests many numbers, because that by death they are hindered from continuing; but he, because he abideth forever, hath his priesthood unchangeable. Wherefore, he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercessions for them." (Verses 23-25.) Because of his endless life, his priestly office is forever, and his priesthood is "inviolable." It cannot be liable to invasion from any source. It is not open to any rival claim. What he undertakes, he can carry to completion, for there is no room for interruption by death, nor by any other disturbing force. Earth's teeming millions may pass into the grave; the sun, moon and stars fade from the heavens; the celestial hierarchies may pass away; but he lives. The work he undertakes has the ages for its completion. The continuity of his being is the guarantee of the perfection of his undertaking. "Wherefore, because he abideth forever, and is invested with an inviolable priesthood, he is able to save to the uttermost them who come unto God through him. Because he ever liveth to make intercession for them." There can be no withdrawal of his person from the holy of holies. Death cannot dislodge him from this

inner sanctuary. All things are put under his feet, and, therefore, no force or influence can interrupt his intercessions. What he engages to perform, he will carry to completion, since he ever liveth to make intercessions. The salvation which he engages to secure to all who come to God through him, is made sure because his intercessions are beset by no contingencies of time or place. Because of his dignity of character and community of nature with both God and man, his intercessions are effectual. The enthronement of Jesus as a Priest-King has made the throne of the Eternal a throne of grace, and the be-

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CHRONICLES.

L. A. D.

On Friday last the Chronicle visited Jackson to attend a meeting of the Sunday School committee of the State Convention. Board: Secretary, Rowe and Bro. Buck; of Jackson; Bro. Brown, of Kosciusko; and Bro. Flake, of Winona, were in waiting. Bro. Britton, of Hazlehurst, being the only absentee.

It was decided to hold a number of Institutes in different parts of the State, at such points and at such times as the Secretary of the Board may determine. These Institutes will have for their object the development of existing Sunday Schools and the extension of the work into new fields.

Pastor Spriess is as earnest as ever in his church work and is evidently encouraged; his health has greatly improved. Time would not allow us to call on Bro. Foster, nor to visit some old-time friends. Jackson is progressing but not as fast as steadily as Meridian.

On Lord's Day the Chronicle attended Sunday School at Forty-first Avenue and preaching at the Highlands. Bro. J. T. Graham officiating. In the afternoon Bro. Early of Fifth Avenue preached. These were the first services at the Highlands for several months.

The poisoning of the family of Bro. J. R. Royals is one of the sad events of last week. It was done by a negro boy convict, who put rough on rats in the coffee. So far the results have not been fatal, but there has been much suffering and great danger. Bro. Royals and his family are members of Highland church.

Bro. L. M. Stoue has been quite sick; but is up and about again. The college still draws students, and a recent entertainment was a grand success. It was a piano recital and recitations, under the management of Miss Joy Bond. The exercises were held at the City Hall, and though the night was unfavorable, there was a fair audience.

Forty-first Avenue church has had to undergo many trials. It has been greatly weakened by removals and is in need of more working male members. The Sunday School wants teachers, and the prayer meeting a few more active participants. Bro. Lowrey supplies the pulpit two Sundays in the month and visits regularly as he has opportunity.

A short time since the church lost one of its oldest members. Mrs. Eliza Gary. She died at Gulf Port, at the residence of her son, the remains being brought here for interment. The funeral services were conducted at the residence of Mrs. Dr. Bozeman, by Dr. Venable. She had been in bad health for some time. In days gone by she was an active worker in all church matters.

Our city is all astir preparing for a visit from Wm. J. Bryan, who is to speak here twice on the 16th inst., afternoon and night. A large cotton warehouse has been secured, which is estimated to hold 12,000 people, and 100 to be seated. Admission 50 cents. The various churches of the city will have committees near with lunch tables.

The Associated Charities of this city is to be a beneficiary. All the railroads will offer spe-

cial rates. It is thought that there will probably be near 20,000 visitors here on the occasion. Meridian will give them as cordial a welcome as possible. Mr. Bryan thinks it will be out of his power to speak anywhere else in the State, except perhaps at Greenville.

Lord's Day afternoon it was a pleasure to spend a couple of hours at the home of Bro. and Sister N. A. Chiles, and enjoyed with them an elegant repast. There were present, besides Sister M. E. Higgins, mother of Sister Chiles, and one of Meridian's oldest residents, Master James and Miss Bessie of the family, and Mr. and Mrs. J. D. Coleman; Mr. H. W. Missell, General Secretary R. R. Y. M. C. A., and the writer.

The rooms of the Y. M. C. A. are being rapidly pushed to completion. It is expected to organize a Woman's Auxiliary as soon as practicable. Visitors will be kindly received and every possible attention shown them as soon as things are in order.

Several brethren have written me, saying, "Enclose a check for the Miss College Professor." I do not feel able to give any thing to the Professors. Brethren please hush talking that way! The professors are noble men and deserve pay for the efficient work they are doing but I am not asking people to give to the professors; I am collecting money to save the credit of the denomination and to prevent permanent injury to our great institution which has done so much to give us prominence and power as a denomination in Mississippi. The professors were elected and are the trustees, and the trustees promised them so much for their work. The yellow fever at Clinton made it impossible for the trustees to meet their promises without appealing to the denomination to make up a deficit. The trustees are servants of the denomination, elected by us to manage the College for us. Their debt is our debt, for what they have done has been by our authority. The deficit is \$5,500. I was asked by the trustees to raise the money; not by taking the debt as a salaried agent, but by appealing to the brethren through the press and the mail.

I have written about 500 personal letters and am still at work. The work already done ought to have raised the amount needed, but I have raised only about \$1,300. Only about half of those to whom I have written have replied to my letters. I hope also to hear from many churches. Blue Mountain Church agreed at the outset to give one-fifth of the whole amount. Surely the rest of the State can give the other thirty-four fifths. Are the pastors doing their duty? Brethren, it is a question of our denominational credit and of the future of our great institution.

Three brethren have sent \$10 checks without waiting to hear from me. God bless such men. Brother can't you do that way? If their even was a time when Baptists needed to rally and unite they need it now. The State University and the A. & M. are on a boom and the faculties of those two institutions are gathering about 2,500 students toward the relief of Mississippi College. The Methodist College at Jackson is on the bottom. Are Christian Association, both we going to fall out college at

this important crisis, when she is struggling under a misfortune for which nobody is to blame? Brethren, it would be foolish and criminal.

Your servant,
W. T. Lowrey.

Feb. 19, 1896.
Written for Southern School Journal.
A GREAT AND GROWING SCHOOL.

Mr. Editor:—Being always interested in THE SOUTHERN SCHOOL's wide circle of readers, and thinking some of them may be interested in me, I have decided to write to them all at once. To put the least important first, I am teaching Pedagogy, Literature and History, and devoting spare time to private study on several lines. My work has become so interesting that I have laid aside all lecture engagements till the summer vacation.

The attendance at the Southern Normal University is very large—said to be larger than ever before. The students come from Alabama, Tennessee, Mississippi, Louisiana, Missouri, Arkansas, Texas, Ohio, Illinois, Michigan and several other States; and there are so many Kentuckians that the stranger might easily mistake the University for a Kentucky institution. In fact, our side of the local patronage, Kentucky furnishes one-third of the attendance.

"What is the secret of this large matriculation?" Answer—the splendid management of the splendid modern buildings, unsurpassed teaching talent, remarkably low cost of attending, wide range and variety in the courses of study, the citizens' help and kindness to the students, and the high moral and Christian tone of the whole work. These statements are literally true; for I have been here long enough to learn the facts, and I could have no reason—financial or otherwise—for misrepresentation.

"What do the pupils study?" Anything and everything they want from Primary English to Greek, from Elementary Arithmetic to Calculus, from beginning History to Philosophy. There is a Teacher's Course; also a Classic Course, two Scientific Courses, one beginning in February, the other in September; a Commercial Course, an excellent Law Course, and several others. In the various courses the student can move either rapidly or slowly in his studies—make his work thorough or get a running review.

"What are the expenses of attending?" They are the lowest we have known in any first-class institution—total for board and tuition \$11.00 to \$13.00 a month. The people who come here come to study, to economize to prepare for life and labor—not to spend money, wear fine clothes, and make the nights hideous. The very best facilities in Huntington receive students into their homes, board them, entertain them, and in every way make them welcome. The young men of the University and the young men of the town are the best of friends, each helping the others.

The soundings and companionships of pupils are the most most and elevating I have ever known and I may claim wide observation in this respect. The University has a large and flourishing Young Men's Christian Association and an equally prosperous Young Women's Association. Christian Association, both we going to fall out college at

regularly. On Sunday afternoon President Baber conducts a Bible class composed of students and friends. This class is, certainly one of the most interesting and popular in the University. The faculty, consisting of a systematic, non-sectarian study of the Bible. The faculty and students are among the leaders and teachers in the Sunday Schools, prayer meetings, endeavor societies and leagues of the various churches. What higher recommendation could the school have than the fact that the six resident ministers (Baptist, Presbyterian, Christian, M. E. Church South and two M. E. Church) are all its active personal friends?

The faculty is very strong—in fact there is none abler. A school strong enough financially and professionally to keep in its faculty so eminent an educator as Dr. Alfred Holbrook, can be trusted to maintain a teaching corps of the highest ability, each member a specialist in his line. The teachers are the pupils' best friends, ready at all times with an encouraging word and a helping hand. The Southern Normal University is already the big independent normal of the South, and rapidly overtaking the only larger one in the North. The enthusiasm found in all its work, the success of its students in examinations, its teaching and elsewhere, and its magnificent business management are making the school a great power in the South's educational development. For further information, I would ask your readers to write for the handsome catalogue, or for a free sample copy of the school's pedagogical organ, the "Southern Normalist," to President J. A. Baber, Chancellor Alfred Holbrook, or even to

Yours cordially,
A. L. PETERMAN,
Huntington, Tenn.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and lung affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to any who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers Block, Rochester, N. Y.

Hamburg, Mo., Sept. 5, 1896.
Dr. Tichenor's Antiseptic has given satisfaction in every respect.
J. L. MARTIN, M.D.

Buying a Sweetened Church Bell.

Not only the members of a church but all the residents of the neighborhood have an interest in the tone of the bell that is hung in the church. Its tone may be sweet and clear or jarring and discordant. The safest way to be sure of getting a bell whose sound shall please the whole community is to place the order with such reliable manufacturers as the Cincinnati Bell Foundry, Cincinnati, O. The famous Elmyer church bells, of which they are the makers, are the pride of many congregations and a pleasant feature in many neighborhoods.

Attention! Physician, Druggist, Merchant.

DR. PRICE'S CREAM BAKING POWDER. Awarded Highest Honors, World's Fair, Gold Medal, Midwinter Fair. Sunday School Institutes.

For the general well being and uplifting of our Sunday School work in the state, and also looking to the organization of new schools in churches in communities where there are none, it has been resolved to have a number of Sunday School Institutes, to be held by competent Sunday School workers, and will be made as practical as possible. They will continue two days, and all the time will be filled with earnest work for the great cause. We cordially invite our churches pastors and Sunday School workers to cooperate in this movement, and help to make it full of blessings. We invite churches that may desire one of these institutes held with them to send application, and also time best suited, to the undersigned at Winona.

A. V. ROWEN.
A Workers' Convention of the Southern B. Y. P. U., Norfolk, Va., May 3, 1896.

The Southern B. Y. P. U. will hold a workers' Convention in Norfolk, Va., May 5, 1896, from 8 a. m. to 1 p. m. The American Baptist Convention will hold their meeting in the afternoon of the same day so that there will be no conflict, but both meetings can be attended by the delegates.

Please remember, 1st. That it will be a Workers' Convention; 2nd. That delegates and visitors pay their way for that day; 3rd. That the Convention opens promptly at 10 a. m.; 4th. That railroads give rate of one fare for round-trip. Further announcement will be made later.

On behalf of the Board of Managers,
B. D. OATMAN,
Chairman Executive Committee, Birmingham, Ala.

A School for Teachers. Teachers should attend the Miss. Normal College the fourth quarter beginning March 29, 1896. Miss Dyer has been added to the able faculty.

Review professional and training school, correlation of subjects emphasized. For particulars, address: H. B. ABERNETHY, Houston, Miss.

Winchester, Mo., Sept. 1, 1896.
Dr. Tichenor's Antiseptic is the best remedy I have found for cholera morbus.
G. E. LEWELLYN, M.D.

